

Vol D
No 1.

TRUTHS DEFENCE;

Truth: Sepperating it selfe, from it's Abuses, and its Abusers?

Shewing, That there is as much difference; between Truth,
and Error, Darkness, and Light, as between God and the
Devill, and that Light hath no fellowship with
Darkness, nor God with the Devill.

Also, Here is a swift and close pursuite, after severall dangerous;
Infectious and Runing Errors, which by *Robert Child* Priest, hath
lately been sown & spread abroad, and sold for mony (instead of
Truth) to his Hearers the Peopie of *Bandon-Bridge* in *Ireland*, wch
Errors, are Answered by *R. T.* By Scorners, Scorned, Reviled, &
called a *Quaker*, So was *Moses*, who was a *QUAKER*: *Heb;*

12. 21. Yet Counteth the Reproaches of the wicked
to him to be great joy, and Riches.

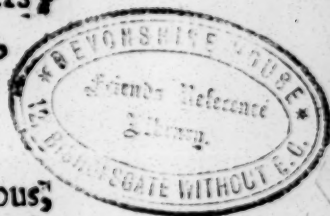
And, As the Prophet said, Even so it is, The leaders of this People
cause them to erre, & they that are led of them are destroyed; *Isa:*
9. 16. (Marke) woe unto them (that love Darkness Rather then
Light) that call Evill Good and Good Evill, that put Darkness for
Light, & Light for Darkness; that put Bitter for Sweet, & Sweet
for Bitter; *Isa:* 5. 20. I say; woe unto them, for bitter shall be the
portion of their Cup, for darkness is their habitation, And for ever,
the light is their Condemnation; *Ioh:* 3. 19. And God according to
his promise, is now frustrating the tokens of the Lyars,
and making diviners mad, and their knowledge

foolish, Read *Isa:* 44. 25. verse.

Also, A true Information of the Evill, and Error of one *Humphrey*
Whittingh Priest &c.; With a few wores to the Heads, & Rulers of
the Nation of *Ireland*; and of the Colledge of *Dublin*, that they
may see, what wicked Blaspheming Priests they uphold; and have
sent forth and set up, to teach (or Rather to destroy) the People;
And how they are gifted, and fitted, both with Prece & Doctrine;

May here be clear, and plainly seen; And henceforth & for
ever, let all people have a care, how they Eat & partake of
the poysoning *Leaven* of the Priests the Scribes and the
Pharisees; which is the *Leaven* of unrighte-
ousness; *Matt:* 16. 6. verse

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READER.

Concerning the worship of the Steeple-houses in England (and
 C Ireland) this I have to say, It is not the true worship of the true
 God, but Idolatrie & imitation; For the worship of the true God
 is in Spirit and in Truth only, and by no other meanes nor in no other way;
 And the worship of God is taught by the spirit only, But the worship in the
 Steeple-houses, may be learned by Arts and Imitation, and wicked people
 may learne to worship in that way, Children may be educated up in it, and
 they that have not the Spirit of God, neither are guided by it in any thing,
 may be taught and instructed to worship in that way, in which God is wor-
 shipped in Steeple-houses, and that which can be learned and taught to them
 which have not the Spirit of God, and that which they can performe which
 have not received the spirit of God, cannot be the worship which is in the
 Spirit of God, but any part of the worship of England (and Ireland)
 may be learned without any part of the spirit of God; And therefore its not
 the worship of the true God, for the wicked are exercised in it, and people
 before they are turned to God, or repent of their sins they worship God in
 Steeple-houses: But none that are in their sins unturned to God can truly
 worship the true God, And therefore again the worship in England (and
 in Ireland) is not the worship of God; And the true God is rissen to con-
 found it and to bring his People into the true worship, even to the worship
 which is in spirit and in truth, which the wicked cannot Imitate, nor any
 man learne by naturall Education; And such worshipers is the Father seek-
 ing to worship him, and he is teaching them into his worship, for if the
 worship in the Steeple-houses be the true worship of God then there is not
 any in England (or Ireland) but hath done, or doth at this time worship
 the true God, But there is many thousands which hath and doth exercise
 themselves in that practise which never did worship God, And therefore the
 worship in the Steeple-houses is a false worship, and not the worship of the
 true God.

E. B.

VPon the 10th day of the eight Month, Being on the first day of the week, about the second hour of the day, As I was peacable and quiet in my own spirit, and also sitting in a quiet and peacable Meeting (in *Bandon-Bridge*) among my Brethren the people of God; The Lord moved his good spirit in me, and his Word came unto me (which was in me as a fire) saying, go to that Congregation of people (in *Bandon-Bridge*) and declare unto them my Word, and beare a testimony for me, and I had no Rest nor peace in my own spirit, until I obeyed and went (and I knowing the terror of the Lord against the disobedient, I durst not but go, and then had I rest & peace, although among my Enemies) the Lord God knows my heart, I lye not, I went in the dread and fear of God, him that sent me (and in true love to peoples souls, and was in great feare to give any just cause of offence, to any there, which I am sure I did not) and in the Power and Cross of Christ, which then did leade me contrary to my own will, (which will) tempted me to disobey, and did much strive in me, and oppose the will of God then to me, and did also lay before me the great danger in so doing, and the hazard of Imprisonment, beating, and cruel usage, and that the People were a cruel people (and that I well knew (and also found to be true) even the cruellest as have been of late heard of in this Nation) but nevertheless I went (he that would let and hinder being taken out of the way) and there stood in his Fear, and Will, who said Fear Me, not what man can do unto thee (and he did preserve me as at other times) and when I came into the Synagogue, among the Congregation of people, aforesaid, I there found one called *Robert Child* (of men called Master, which Christ forbade, standing praying in the Synagogue, & having the highest or chiefest place in the Assembly, & wearing a long Robe, as did the proud Pharisees, whom Christ bid his Disciples to be ware of, and cried wo against them, Reade *Luk: 20: 45: 46: 47*) speaking to a people, amongst whom both of Rich and Poor, at that time I found some exceeding moderate (I speak not to flatter any, but to their praise who amonge them were so found) diligent and willing to hear, what I had to them to say, or speak, which was after *R: C:* at that time had done speaking to the People; Yet for all this my long suffering and waiting in patience, until he had done speaking to the People, he to prevent my speaking, & their hearing, of what I had to speak, or declare unto them (against him, and that horrible,

rible Blasphemy, Error, Herisie, and that damnable Doctrine, which by him was then uttered, and spake in my hearing to the People (which at that present time I did write down, as followeth in the sight of himself and the people) and also that defence which I had to make in the behalfe of the Truth, Christ the Light, and Gospell, and People of God; whom he had then falsely slandered, and accused to be guilty, of that which upon triall he himselfe is found in, and proved to be guilty of.) I say as aforesaid, to prevent my speaking, and their hearing of what I had to speak, or declare unto them, R: C: cried out to the People, saying take him away (because the people, then to my speech gave audience, and fear did then surprize the hypocrit) and immediatly his wicked spirit, stured up the wicked spirit in others (who before were peaceable and silent, and here as the Prophet said, the Leaders of this people cause them to erre, and they that are led of them are destroyed. *Isa: 9: 16. Mica: 3: 5.*) to obey his unjust Cōmand, and desire, which some did & so through him was the Peace broken, an uproare made, a Tumult raised, which caused threatning VVords, and strife to be among themselves.

And since in much love and meeknes, I went to R: C: (at his dwelling house) asking, seeking, and desireing of him good satisfaction, and also his proof of Scripture, for what he hath (as aforesaid, and under written) uttered, and in my hearing spoken to the people, but from him I Received no satisfaction at all, for he would not so much as give me that leave, as to Read them to him, and before the people (although I desired it severall times) but he often desired my going, or departing out of his house, which indeed I was not at that time willing to do, without satisfaction, but afterwards I was put out of his house by Constraint (contrary to my own will) and he bid me come to him, some other day or time, which accordingly I did, but when I came to his house, he would not be seen by me, nor speak unto me, so I desired that he would Appoynt a day, or time when I should come unto him againe, that I might not come in vaine, nor lose my Labour, but I understood by his Answer returned to me (by the same Messenger I sent to him, which I do suppose was one of his Children) that he would not Condescend, nor agree thereunto; Therefore am I made willing, further to pursue his Errors, and false Doctrins, & for the Truths sake to answer them, in writing (to the open view of all men) that
the

the upright in heart may judge, between his Assertions, and their Answers) to which I Earnestly desire, and crave his answer, which truly is but just, and a very reasonable Request, but if I receive not his answer (as by me desired) then according to the Proverb among men (I may conclude and say, he finds himselfe to be guilty of these evils, which as followeth, he is accused, and charged to be guilty of) silence gives Consent.

And now both Priest and People, Consider the difference between your practise, your way, your worship, and the practise, and the way, and the worship, of the People of God; I ask you, where in the Scripture did ever any one of you Read, that ever Christ, or any one of the Prophets, his Appostles or Disciples, did smite any one over the face, and Rob him of his Garment, and bear him and have him before a Ruler, and cry take him away, and put him forth of their Assembly; that came into their Assembly, to hear, or to speak to them, or to ask them a question, or to try their Doctrine, seeing they said try all things &c. Was it not the practise of the false Prophets, and such as followed them? If yea: then is not R: C: (your Priest) a false Prophet, and are not you and he guilty of these things? for did not some of you lately do the like? was not *Robert Turner*, who came into your Assembly & there stood quietly, & peaceably among you, in your Assembly smote over the face, & Robed of his garment, even in the time of your Divine Worship of prayer so called? and did not R: C: (your Priest) cry take him away? and did not some of you obey him, and tooke *R. T.* away, and hald him, and put him forth of your Assembly, and afterwards bear him, and had him before a Ruler? Answer, if yea: Is not this to smite with the fist of wickedness, & to have the hands full of blood, according to *Isa: 58: 4: 5: 6?* and is not the prayers of all such an Abomination unto the Lord, and as a stink in his nostrils? And is this the way, ye (both Priest and People) take to Convince them who are in Errors (as by your practise, it appears it is) or such as you judge to be in Error (but are not) or to satisfie any who have a word to speak to you, or a wise sound & sober questiō to aske the teacher, I say is this the way to Convince them, to smite them over the face, and Rob them off their garment, and hale them out from among you, and beare them? as aforesaid, Is not this bad cure, or healing for a troubled and broken spirit, or for a grieved and wounded soule, would you not so count it, to be so served

ferued and done unto, Instead of a Plaister to receive a Wound; and where there is but one soare to make two? (consider your own need and want) doth not this rather harden such as are in Error, and such as you judge to be in Error (but are not) doth not this set them more against both People and Teachers? This was not the way nor practise of the Prophets, Christ and his Appostles (where and when they did preach) to convince and bring men to God, and to turne them from darknes to Light, to Rob them, and beat them, and cry take them away, & put them out from among them, when they came unto them, but this was the way and practise of the false Prophets (as it is your way and practise now) whom Christ said should beat his Disciples, and scourge them, and hale them out of their Synagogues, before Kings & Rulers, for his Name-sake; and thinke they did God good service to kill them: And if the Ministers of Christ had done so, surely there would but few People have come unto them, but Instead of so doeing, they did love, heale the wounded, cure the sicke, and make well the diseased, feed the hungry, and cloath the naked; (Marke) not beat them & Rob them, and take away their Garment) and this they did freely, and were not to send any (that so came unto them) Empty away, nor to quench so much as the smoaking Flax, nor to breake the bruised Reed, but bid all come freely without money, and without price; (but this is a hard Lesson to be learned, by the hireling, the false Prophet, and deceiver) and they were sent to seeke, and to save that which was lost, and to bring backe that which (from them) was gone astray, and Christ said that he would in no wise cast out any that did come unto him, marke, how contrary a voice this is (to Christs voice) that cried take him away (or cast him out) although I stood peaceably and quietly, and spake not to the people until he had done, as aforesaid, I say it would have been much more satisfying to me, that R: C: had been a Minister of Christ, had he been more milde and moderate, Christ-like, & have ceased from his Rayling, and false accusations (which manifests what he is) & if Folly, Envy, Wrath, and Madnes, had not too-much over come him, surely he would not have been at so great a distance (and have run so far astray) from his Text so called, as then he did into so great Confusion, and to utter such horrible Blasphemy and damnable Doctrine; and so falsly to be-lye and accuse the good People of God (by him at that time in his Pulpit mentioned, and in scorn called

called *Quakers*) but he would not suffer me to stay to make my defence, on their behalfe, and my own, and against what he had then uttered, and spoken as aforesaid, But his great Confusion, with the rest of his folly, hath made him (and is also made) manifest, and the foole Answered according to his folly, As followeth.

1. R: Child: *Asserted: the Light that God gives to people within is darknes.*

2. R: C: *Asserted: the Light within us is but a darke Light, and that is in the Turks and all men.*

Answer. The foole hath said in his heart there is no God (or rather that the Devill is God) but let the foole know that there is a *Psa: 14. 1.* God, God to the wicked is a consuming fire, I say: the wicked were & now are of that Generation, of which thou art found one, whom *Heb: 12, 29.* God is against for ever, who called as thou doth, good Evill, and Evill good, darkness light, and light darkness; that is to say, the Devill God, and God the Devill; As plainly it appeares thou doth, for in thy 6th Assertion, thou plainly Confesses this Light (which *Isa: 5. 20.* is given of God in man) to be sufficient to damn men, which power and sufficiency is only given to Christ, and in him, who is the light of the world, as I shall prove, Yet thou calls this Light (or power) darkness, That is to say, Christ the Devill. O thou *Blasphemer of the true God!* how doth thou ever think to be forgiven, or to escape the damnation of hell, who art a deceiver of the people, and a leader of them, from the Light of the true God; And here thou art also Judged, and Confounded, out of thy own mouth, thy Assertion answered, and by thy own words proved to be a lye.

But I shall further Answer (for the truths sake, & for to give satisfaction to people, that they may no longer be bewitched and deceived by thee) and as well as from thy own mouth, I shall by the *Gal: 3. 12* Scriptures of truth, prove thee to be a lyar, & also shew the great difference, between darkness & light, the gift of God & the gift of the devill; Marke: the devill & his power is darkness, for he is called *Eph: 5. 11.* the Prince of the power of the Aire, who worketh in the Children *1 Iohn 1. 5.* of disobedience, by his darke power in them, by which he takes *Eph: 2. 2.* them Captive at his will (to doe his will) into sin and wickednes, *2 Tim: 2. 26.* which is death, darknes is the gift of the devill, and his gift ruleth in all the hearts of the sons of men, who obey him and his power, & this is the only cause of mans destruction, & damnation;

B

Now

- Rom: 6. 23.* Now the gift of God is Eternall life, and light (darknes is not Eternall life, nor light, but is death) the gift of God is pure light, without any Mixture of darknes in it, as God is pure light, and in him is no darknes at all; so is his gift pure light, for Christ is the light, as it is written, whose life is the light of men, marke; the life of Christ is the Light of men (which light thou calls darknes) and Christ is the free gift of God to all men (given to leade all men by his Light, out of death, and darknes, which is not of God but is of the devill) for God said of Christ, I will give him for a light unto the *Gentiles*, to open the blind Eye (unto such as knew not God) Marke; God did not say he would give him for a dark light, or for darknes unto the *Gentiles*, but for light, and to open the Blinde Eye, that Eye which was shut, and blinded in them by the God of the world, that they might see & not be blind, and that the darknes that hindered their sight, might be taken away, which darknes was given, or came, by the God of the world, for it is said he blinded their Eye; And Christ hath enlightned Every one that cometh into the world (but some (as thou art) are wilfully blind, have Eyes but see not the day) and this light hath no fellowship with the darknes (nor God with *Beliall*) for the light in every one doth Reprove the darknes, and sin, and doth not joyne with it, yet the light shines in the darknes, but the darknes is not the Light, nor of it, nor in it; for the darknes is on the out side, and the light is within (so light and darknes are not one; for in the begining, God divided the light (Marke) from the darknes, and called the light day, & the darknes he called night.) A candle being lighted, and so put under a Bushell, there is light within the Bushell, although darknes be on the out side, for it is written, the light shines in the darknes, & this light doth Convince *Turks*, and all men of Evill, and of their unbeliefe, and of spirituall sin & wickednes within the heart, done in secret and in a Corner, which no mortall man may accuse them of, this light doth, & also in secret, spirituallly, and is of God, and spirituall; and is of his own name and nature, and not of man, nor of mans nature (although it be in man) for it convinces man of the Evill of his own nature, by which man is a Child of wrath, so *Turks* and all men being Convinced of their sin, by the Light, are left without Excuse, for the Light is the Condemnation of the world.
- Ioh: 3. 19. 20.* But as thou R: C: spake or directed they speech to the Congregation,

tion, that thou wast talking unto, saying, the light within us is but a dark light &c. I say this: here thou art out of thy own mouth, proved to be a blind Guide, and if thy Congregation were not also blind, surely they would not follow a confessed blind Guide, who saith, both his light and theirs is darkness, but if the light in thee and them be darkness (as to thee it can well be no other, when as thou shuts thy Eye, and calls light darkness) so that good from bad, cannot be seen, nor discerned by you.

It is because of unbelief, & the God of the world, hath blinded your Eye (but your being blind, doth not make void anothers light) *2 Cor: 4. 4.* and you are become wilfully blind, and have closed up your Eyes, as it is written: this peoples heart is waxed gross and their Eares are dull of hearing, and their eyes they have closed, least at any time they should see with their Eyes, and hear with their Eares, and should understand with their hearts, and should be Converted *Matt: 13. 15.* and I should heale them, As it is written. The leaders of this people *Isa: 9. 16.* cause them to erre, and they that are led of them are destroyed; *Mica: 3. 5.* and so thou causeth this People to erre, for thou tells them the light that God gives is darkness, & exorts them not to follow it.

3. R: C: *A Jerted, there is none ever came to God, by the Light within.*

Answer. In thy 6th Assertion, thou plainly Confesses, that this Light (that God gives within all men) is sufficient to damne men, *1 Cor: 1. 24.* I say: then is Christ with his power in all men, for this great and mighty power (as I have fully proved in my 6th Answer) is only given to Christ, & in him, for God hath given all power unto him, both in Heaven and in Earth, and Christ with his power being in *Matt: 28. 18.* all men, then the way to God is light, and within all men; for Christ saith, I am the light, he that followeth the light (within) shall not walke in darkness; and Christ saith, I am the dore, I am *Ioh: 8. 12.* the way, no man cometh unto the Father but by me, marke; no *Ioh: 14. 6.* man cometh unto God, but by the same light, which thou in words hath Confessed to be within, & this light saith, he that climeth up any other way (as thou doth) is a Thiefe and a Robber (as thou art.) *Jo: 10. 1. 7. 8. 9.* And here thou art also Judged and confounded, out of thy own Mouth thy Assertion Answered and proved to be a lye; and by my own words, the way to God I have proved to be light within; and that noe man cometh unto God but by the light within. *Ioh: 14. 6.*

But I shall further Answer, and as well as from thy own mouth, by

by the Scriptures of truth I shall prove thee to be a lyar; The Scriptures of truth doth not declare, that ever any man or woman came to God by a light (or any other thing) that is without, or that the way of God, and to God is without; but on the Contrary doth declare the way of God, and to God, to be light within; for Christ saith: I am the dore, I am the way I am the light, no man cometh unto the Father but by me, and all that ever came to god did witness Christ in them the hope of glory (the dore, the way, the Light) who is in every one except Reprobats (and Reprobats as in that state never came to God, nor never shall) and Christ saith, if any man say to you lo here is Christ, or lo there, beleve them not; for the kingdome of God is within, or if they say he is in the Desarts goe not forth, for Christ (who is the way and light) is within Except Reprobats; & not without; for the way without, is the way of the harlot (and deceiver) whose feet abideth not in her own house (but goeth out a whoring) and the fools eye gadderth abroad (without, as thine doth) but the wise mans eye is (within) in his head (who seeketh after wisdom) And the sons of God (to God) are led by the spirit of God, and the spirit of god is Light, & within, for god said I will put my spirit within them and my law (the law is light) in their inward parts; and write it in their hearts, and god said the spirit of truth (which is light, & grace within) shall lead you into all truth, and by this grace and light, and spirit within them, were they led to god, and into all truth (and not by any thing without; for the way without is the way of the harlot, as aforesaid, & it was they that were without, and blind, that were led by a thing without, and the Imaginations of their own wicked hearts (as thou art) and not by the spirit, grace & light of god within them) for the Appostles said, the grace of god that brings Salvation, hath appeared unto all men, teaching us to deny all ungodly and worldly lusts &c. And that which taught them to deny all ungodlynese, led them to god; Even the grace and light of god within them, which was sufficient; for god said to Paule, my grace is sufficient, by grace you are saved. And the Appostle did write to the Brethren, saying, these things write I unto you, Concerning them that Seduce you, (marke; such deceivers and seducers as thou art who seduces People from the Annoynting within, the light of god, and exhorts People not to follow the light within (the Annoynting) which thou Confesses to be given

given of God, O thou deceiver, seducer and Blasphemer) marke, but the Anoynting which ye have Received of him, abideth in you; & ye need not that any man teach you, but as the same Anoynting teacheth you of all things, and is truth and is not lye, marke: they had Received that within, the Anoynting which was sufficient to teach them, and to lead them to God without the help of any man, therefore let thy Imaginations cease, and thy mouth be stopped, for thou art one of those that *Iob* spake of, saying, they are of those that Rebell against the Light, they know not the wayes thereof nor abide in the pathes thereof.

Iob: 24. 13.

4. R: C: *I Exhort you as Brethren, not to follow the Light within, Yet you are not to doe any thing Contrary unto it nor against it.*

Answer. In thy 6th Assertion, thou plainly Confesses this light (that God gives within all men) to be sufficient to damn men, I say then is Christ with his power in all men, for this great and mighty power to damn men (as I have fully proved in my 6th Answer) is only given to Christ and in him, for God hath given all power unto him &c. both to damn and to save men; Yet thou Exhorts people not to follow this light (or great power) that God gives, and so not to follow Christ, nor his grace and light within them. O thou Blasphemer! thou art one that cries see here, and see there, lo here is Christ, lo there, but Christ saith beleve it not, nor follow them, go not forth, behold the kingdome of God is within, & Christ within Except Reprobates, Then thou calls this light that God gives to people within darknes; yet thou tells people they are not to doe any thing Contrary unto it nor against it, (what Confusion is here) I ask thee, if this light that God gives to people within were darknes (I say it is light and not darknes) then art not thou a deceiver of the peoples souls who tells them they are not to doe any thing Contrary unto, nor against darknes? (darknes is the power of the devill) & so thou would have people to be at Rest & peace with darknes, which is the Enemy of God and of their soules which Every one are to do contrary unto in every thing, & to war against, for Christ saith, Resist the Devill &c. and the Ministers of Christ were sent to turne people from Darknes to Light, from the power of Satan (which is darknes) to the power of God which is light, (for *Paul* said, put on the whole Armor of God (which is light) that ye may be able to stand against the wiles of the Devill) but thou on the contrary turnes peo-

Matt: 24. 23.

Mar: 13. 21.

Lu: 17. 21, 23.

Iam: 4. 7.

Ad: 26. 18.

Eph: 6. 11.

Rom: 13. 12.

Jam: 1. 17.

Isa: 42. 6.

Isa: 49. 6.

Joh: 1. 4. 9.

ple from the power and light of God, for thou exhortest people not to follow it (so it plainly appears that thou art a deceiver and a Minister of Antichrist) yet thou confessest it to be given of God, That is to say the gift of God, and every gift of God is perfect, and cometh from above; Christ is the gift of God, God said I will give him for a light unto the *Gentiles* &c. of whom it is written, in him was life, & this life was the light of men, marke: the life of Christ is the light of men, which light thou calls darkness, and exhortest people not to follow it, and so not to follow Christ, for Christ is the light, who hath enlightened every one that cometh into the world; *O thou Blasphemer!* Thou art one that shuts up the Kingdom of Heaven against men, and will not goe in thy selfe, nor suffer others to goe in who are entring.

Matt: 23. 13.

Now I shall prove from thy own confused words, and out of thy own mouth, that people are to follow the light, which God gives them within; (marke) first thou exhortest people not to follow the Light within yet thou sayest they are not to doe any thing Contrary unto it, nor against it; what Confusion is here? I say; that which a man doth nothing Contrary unto, nor against, he doth according unto, and follows; for there is but Good and Evill, and these both strives in a man, and the good calls to good, and the evill tempts to evill, and man follows and obeyes the one or the other, breaks the Law, or keeps the Law, and there is but light and darkness, God and the Devill, and man must serve God or the Devill, and but one,

Matt: 6. 24.

for Christ saith: ye cannot serve God & *Mammon*, and he that is not with Christ, is against him, a man must either confess Christ or deny him, but thou would have people to be lukewarme, neither

Rev: 3. 15. 16.

hot, nor cold (neither to goe nor to stand still, speak nor be silent, which is a thing Impossible, but that man must do the one or the other) such God will spew out of his mouth, & burn them in his fury, and vex them in his wrath, and here thou art Judged and Confounded out of thy own mouth, And this Scripture is fulfilled upon thee, saith God; That frustrateth the tokens of the lyars, and maketh Diviners mad, and turneth wise men backward, and maketh their knowledge foolish; marke, and Reade my third Answer; likewise in answer to this.

Isa: 44. 25.

5. R: C: *Afferted. The Improving of the light within doth not give God cause to justifie us.*

Answer. In thy 6th Assertion, thou plainly Confessest this light (that

{ that God gives within all men) to be sufficient to damn men ;
 Yet thou saith , the Improving of this light within , doth not give
 God cause to justifie ; marke ; which Light I have proved in my 6.
 Answer (from thy own words) to be Christ with his power in all
 men , who alone doth give God cause to Justifie all men , who obeys ,
 & improves his gift of grace & light within them , & nothing else
 doth give God cause to justifie man ; Now see thy Confusion , and
 out of thy own mouth thou art Judged and Confounded , and prov
 ed to be a lyar , and from thy own words I have proved , that t'
 Improving of the light within (which God gives) doth give God
 cause to justifie man ; And as well as from thy own mouth , and
 words , I shall now prove it by the Scripture , and thee to be a lyar ,
 the grace of God which brings salvation hath Appeared unto all
 men ; And Christ hath enlightened every one that cometh into the
 world , yea , he hath given gifts to all men , even for the Rebellious
 also hath he Received gifts that he might dwell among them , God
 hath given a gift , or talent (a measure of his Spirit , which is grace
 and light within) to all men to Improve , for the manifestation of
 the spirit (of God) is given to every one to profit with all , Read
 the Parable : called his servants , and delivered unto them his goods
 to one he gave five talents , to another two , and to another one , to
 every man (mark) to every man , according to his severall abilitie ,
 & that Servant that was faithfull , & did Improve his talent , he was
 justified , for he had well done , and was to enter into the joy of
 his Lord , and the unprofitable Servant , that was slothfull and did
 not improve his talent , was not justified , for it is said , cast the
 unprofitable Servant into utter darkness , there shall be weeping
 and gnashing of teeth , marke ; this was the unprofitable Servants
 portion , so it is thine ; Yea , the foolish Virgins had Lamps , so well
 as the wise , but the foolish did not profit by them (as did the wise)
 nor Improved them , for when they had spent that oyle they had ,
 they had prepared no more oyle to put in their Lamps , so their
 Lamps went out , and when they came to enter , the dore was shut
 (against them) and they were not justified , but the wise entred ,
 and were justified , Read the Parable , and this Scripture which is
 fulfilled upon thee , spoken by the Prophet , saying , ye have said
 it is vain to serve God , and what profit is it &c.

Tit: 2 11. 12.

Job: 1. 9.

Psa: 68. 18.

1 Cor: 12. 7.

Matt: 25. 14.

to the 30.

Matt: 25. 1. to
the 12.

Mala: 3. 14.

R. C. Asserted: This Light is sufficient to damn men, but not sufficient to save.

Answer. First I shall shew thee thy Confusion, (Marke) this light that God gives to people (or men) within, some times thou calls it Light, then thou calls it a darke Light, and darknes (Confusion of Babylon) Marke; thou calls it darknes yet thou saith it is sufficient (or of power) to damn men (so it plainly appeares that thou calls Christ darknes, That is to say the Devill (O horrible Blasphemy) for this great and mighty power, and sufficiencie, to damn men, is only and alone in Christ, as I shall plainly prove;) So it appears thou would have the Devill of power to damn men, for the Devill is darknes (God is Light & in him is no darknes at all;) and darknes never was, nor never shall be of power, nor sufficient to damn men; for all darknes is sin, and is the very cause (who follow it) of mans destruction, and damnation; Therefore darknes hath not power to damn men; For darknes is the very thing it selfe, which is, (and is to be) damned, and for ever is for Condemnation, by the light, the light hath power to damn (and also to save men) as it is writen, this is the Condemnation of the World that Light is come into the World, and men loved darknes

Isa: 42. 8. Rather then light (why) because their deeds are evil, & he that doth the evil, (marke) it is he that hateth the light (as thou doth) and will not come unto the light (why) because the light will Reprove him, for his evil deeds, the light is his Condemnation, so it is thine. But I shall further Answer, and by the Scriptures of truth prove thee to be a Lyar, a Deceiver, a Blasphemer, and a denyer of the true God, and his power (for it plainly appeares that thou would have two Gods, one to save, and another to damn) for thou denyes that which is sufficient (or of power) to damn men, to be sufficient to save; And thou Exhorts people not to follow this Light (or power) which is sufficient to damn men; And so thou Exhorts them not to follow Christ, for there is none of power, nor sufficient to damn men but Christ, and he is also of power and sufficient to save men, and none else; (he rewards (as he will thee) every man according to his worke be it good or cvill;) for Christ is the mighty power of God unto Salvation to as many as beleve, and God hath given all power unto him, both in Heaven and in Earth; Both to Judge the quick and the dead (to damn and to save men) for he kills and he makes alive; The Potter hath power over the Clay; the

Matt: 28. 18.

Jam: 4. 12.

Rom: 1. 16.

1 Pet: 4. 5.

1 Cor: 1. 24.

the workmanship of his own hand, to break the old, and to make new even as he pleaseth; *O thou foole and of unbelieve!* this great and mighty power to damn (and also to save) men; is not given unto any other, but unto Christ the son of God, the light of the world and he will not give his glory unto any other, nor his praye to graven Images (and this truth I would have all people to beleve *Rom: 9.21.* (as I hope they will) and thee to be a lyar) and if thou did know the Saviour of *Israell* for Righteousness, thou would also know him that condemnes the world for Sin; and these to be one, but thou art one that would Rob Christ the light of the world, the Son of God, of this his great power and glory, and would give it unto the Beast, I say, the Beast with the deceiver and false Prophet, for ever is damned, and scaled in the pit, there to be burnt alive with fire, *Rev. 19. 20.* the fire is ready, and the breath of the Lord doth kindle it, and let thee and all people fear and dread this great and mighty power (the light of Christ within, and follow it) which is sufficient to damn men; for of a truth, that which is of power to damn men for Sin, Is also of power to save men, for Righteousness and cursed is he that doth not beleve it; I say well might *Balaams* dumb Ass now forbid thy madnes, as it forbade the madnes of the Propaet in the dayes of old (*2 Pet: 2. 16. Verse.*)

7. R: C: *Asserted: The light within told them, the time should come they should think they did God good service to kill them.* *Num: 22. 22,* to the 33.

Answer. O thou Blasphemer! Thou hast manifested thy folly & thy wickednes against God, and his Light, (opposing of it and Exhorting people not to follow it) which is so pure a guide (here thou art Judged and Confounded out of thy own mouth) for thou confessest that this light within, told them the time should come they should think, mark; think they did God good service to kill (or murder his Prophets and Apostles, and these that did so Evill and vainly think were such as Christ said, should put his Disciples out of the Synagogues as thou and some of thy Congregation lately did R: T:) and Christ said the very same words to his Disciples, *Joh: 16. 2.* read *Joh: 16. 2.* Mark; here it appeares, the light within, & Christ are one, and both agree in one, for they speak both one and the same thing; Yet thou Exhorts people not to follow this light within, which Christ is one with, & speaks the same thing; as Christ speaks, and is so pure a guide; (Marke) for the light within Convinced them of their secret wickednes, & shewed unto them their

- Matt: 9. 8.* wicked, and bloody purpose, and the Evill intent of their wicked hearts, before they acted the Evill (*O how pure a guide is this! I wish all men were guided by it*) and shewed unto them, that they were but in their vain Imaginations, vain thoughts, and vain thinkings, and that they did but think (or Imagine) that to kill Gods people was to doe God good service (Marke) the light did not bid them doe it, nor tell them in so doing they should doe God good service; but the light did on the Contrary, for the light Convinced them of their secret wickedness, and shewed unto them their wicked and bloody purpose, and the Evill Intent of their wicked hearts, before they acted the Evill, as aforesaid, and thou Exhorts people not to follow this light, that shews them their vain thoughts, and vaine Imaginations, and the secret Evill and purpose of their wicked hearts (which noe man may accuse them of) and calls people dayly from sin, and wickedness; and so thou keeps people from God, and from following him; for that which calls men out of sin (being followed) leads to God, and that which shews sin, is not sin, and that which is not sin is the way to God; (Marke) the same generation, that did think or Imagine, to kill or murder Gods people, was to doe God good service, (Marke) the same Generation, did think (or Imagine) in the Scriptures to have Eternall life, but Christ (the light within) did not tell them their was, or that they should have Eternall life in the Scriptures, but bid them to search the Scriptures, and said they would not come unto him that they might have life, whose life is the light of men; (marke) These were of the same Generation, as the others were aforesaid, thinkers (Imaginiers, and dreamers, as thou art.) Now harken & give Eare (both Priest & People) what Christ said unto his Disciples, if ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you, ye know, that it hated me before it hated you, (without a cause) saith Christ, these things will they doe unto you (marke) what he said; Beware of men, for they will deliver you up to their Counsellors, and ye shall be brought before Rulers and Kings for my Name-sake; for a testimony (marke) for a testimony against them, & in the Synagogues ye shall be beaten, and they will scourge you, put (or hale) you out of their Synagogues, yea the time cometh, that whosoever killeth you, will thinke (marke) think that he doth God good service (and
- Iob: 16. 2.*
- Psa: 90. 8.*
- Eph: 5. 13.*
- Iob: 16. 2.*
- Iob: 5. 39 40.*
- Iob: 15. 18. 19 20.*
- Matt: 10. 17. 18.*
- Mark: 13. 9.*
- Iob: 26. 2.*

And these that did so vainly think and Imagine, were such as Christ said should put his Disciples out of the Synagogue) I ask thee R: C: are not these Scriptures fulfilled by thee and upon thee, and some of thy Congregation? and did not ye hale, and put R: T: (the day aforesaid) out of your Synagogue and bring him before a Ruler, and did not you beat him in your Synagogue (and out of your Synagouge) and Rob him of his Garment (for all he stood peaceably, and was silent among you, & had not then spoken one word to any one of you) and did not ye think (or Imagine) that ye did God good service in so doing, or if ye had killed him? but did not the light of Christ within you, secretly Convince you, of the evill of your wicked hearts, and bid you not doe it? and tell you in so doing you did evill, and not good service for God? Answer: And are ye wilfully blind Priest and People, that ye doe not see these things dayly fulfilled upon you, and by you, but woe unto all them by whom these things are done; And I say blessed for ever are all ye faithfull of God (who so abide) unto whom, & against whom, these things are done; Let all such with me Rejoyce, for great is their Reward in Heaven, for so persecuted they the Prophets which were before us; And now see both Priest and people, if Christs words are not fulfilled upon you: who said, this is *Matt: 5. 10. to the 12.* the Condemnation, that light is come into the world, & men loved darkness rather then light (why) because their deeds were evill, & every one that doth evill hateth the light; neither cometh to the light (why) least his deeds should be reproved (by the light) Now (marke) but he that doth truth (marke againe) but he that doth truth, cometh to the light (why) that his deeds may be made manifest, that they are wrought in God. *Joh: 3. 19. 20.*

Friends and people (unto whom these lines may come) I desire *21.* you to search these quoted Scriptures, for the triall of the truth herein declared, and let Gods faithfull witness (the light of Christ in you all) to it answer; whether these things be so or not.

Written by him, who is a witness to the light of Christ in every man; therefore is Counted a deceiver, Yet true and noe deceiver; for I stand a witness against, all deceit, and all deceivers, and their deceived (& all that calls the Light that God gives darkness and loves the darkness (as it appeares) Rather then the light, who Exhorts people not to follow the light which God gives) therefore by the deceivers, and their deceived am I hated and persecuted

secuted, who also am a true witness, that these things aforesaid are done by you, and are already fulfilled upon you against whom the woe is gon forth, and your reward shall swiftly and suddenly come after, Even in the day of your mirth, and at unawares.

*By him who is a friend to the Soules of men,
Robert Turner.*

*A True Information of the Evill and Error
of one Humphry Whittingh Priest &c.*

VPon the 9th day of the 10th Month 1658: I being at one *Thomsons* house, In keeper at *six mile-Bridge*, in the County of *Clare*, near *Limerick*; It so hapned, that in the said house, there was one *Humphry Whittingh* (drinking, & taking Tobacco with two women) Priest, as I understand of the said town; with him I fell into discourse, Reproving his evill and vain minde; and in his discourse, he spoke, and uttered; and Impudently Asserted, these following words; and writ them down (at my desire) and signed them with his hand as followeth.

Saying; *The Devill is not the Author of all sin; For there was sin before a Devill; Humphrey Whittingh; Besids, Iam: 1. 13.*

Answer. Thou horrible Blasphemer! Here it clearly and plainly Appearcs, that thou *H. W.* with thy drunken airie spirit, charges God to be the Author of sin; But thy own quoted proof *Iam: 1. 13.* of it selfe, is sufficient to Confound thy Assertion, and this is the madness of the Priests, the false Prophets of this age; much more of his evill, & wickedness might I write, but here is enough against him, to Judge him and Confound him, out of his own mouth.

But marke; *Adam* was the first man that God made, and created upon the Earth; and in his own Image made and created God man; And the Serpent (which is the Devill) first tempted *Adam* to sin; before *Adam* sinned; and for sin and transgression, *Adam* fell, and lost the Image of God, which *Adam* was Created in; and the Serpent, for tempting, and beguiling *Adam*; God cursed for ever: Read. *Gen: 3. 1. to the 14.*

And now all yee heads, & Rulers of the Nation of *Ireland*; & also of the Colledge of *Dublin* (which Rightly, and truly may be called, or named a Cage of unclean Birds, and mother of witchcraft) see what hireling Priests, and Prophets, you have sent forth (for the Country to maintaine) and have Ordained for the worke of the Ministry; & see how they are gifted, and fitted, both with prooffe, and

and Doctrine; to teach (or rather to destroy) the people; I say, such as never were sent, nor Ordained of God; for the worke of his Ministry, have you sent forth; who devoure, deceive, and destroy the People; Therefore is the Contriverſie of the Lord, with them above all; And as a devouring, and flaming fire, is gone forth against them; and will accomplish its End; And the Ordained, with the ordainers; the upholders, and the upholders (of such) by the power of the Lord, shall be broken, & thrown down together; If they Repent not, and suddenly turn from their evil wayes:

And now all yea Heads, and Tales, Priests, and prophets, both young and old, in the Colledge of *Dublin* (called spiritual men) gather your selves together, and give your spirits answer according to the Scriptures of truth) that all People may truly know, whether you hold forth, for Doctrine practise, and preach the same things, afore mentioned, and Asserted, By *R. C.* and *H. W.* Answer yea: or nay: If nay; Then it lyes on your part, to declare against both them, and their Doctrine, that the people may noe longer be deceived by them.

And tell me plainly; Is not this your Doctrine Iudgement and Opinion; That the Devill is the father, and the Author of all sin?

If you say that the Devill is not the Father, & the Author of all sin; and that sin was before a Devill; Then prove it (if you can) by plain Scripture, and also what sin was, and that, that sinned before a Devill was.

Seeing, God cannot be tempted with Evill, neither tempteth he (to doe Evill) any man, Reade *Iam: 1. 13.* and in plainnes give your answer.

And let not any man be offended at this, and call it Rayling, & Reviling (as some men are apt to doe) because the Truth hath uttered it selfe, and spoken plainly; calling every thing by its right and proper name; For as it alwayes was the worke of the Ministers of God, to Preach, and declare, the Gospell of Christ; It also was their worke to make manifest, and declare against the hirelings, the false Prophets, and the Ministers of Antichrist (and to bring People of from them) That is to say; the scarlet colloured, and painted harlot, who by her multitude of Sorfferyes and Enchantments, hath so long bewitched, and deceived all Nations, who have drunk of the cup, of her Abomination, and Fornication.

The End.

By R. T.